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The writer speaks throughout as a High Churchman. To him Dissent is "schism" (p. 30); proper worship must have "a decent pomp" (p. 41); and he prefaces his quotations which show children kneeling daily before their parents and asking their blessing, by saying, "The Fifth Commandment has for forty years or more been of little or no account in England" (p. 168). The book is a collection of quotations, which are from pamphleteers and playwrights as well as from more influential writers, and which are scrupulously substantiated by citation of title, volume, and page. This makes the work valuable, as was said, as an encyclopædia of ecclesiastical usages. It has the advantage of embracing a wider field than Wordsworth's *Notes on Mediaeval Services in England*; and while it covers much the same ground as the Cambridge Camden Society's *Hierurgia Anglicana*, it draws from a wider range of authors and from some not accessible at the time the latter volume was issued.

What is proved by such citations is not necessarily the common use of the practices referred to, for a custom may exist here or there without being general. Mr. Legg's quotations are of both kinds; they need to be sifted to ascertain how largely they represent general conditions and how largely private usage. The High Churchman can find evidence here for the continuance in the Church of England from the time of the Reformation of almost every ceremony to which he is specially attached.

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A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH. A. T. ROBERTSON. Hodder & Stoughton. 1914. Pp. xl, 1360. \$5.00.

It is not difficult for the reader who has made his way through this formidable volume to appreciate something of the author's own sense of rejoicing at the completion of what is practically a life work. Here are assembled within some twelve hundred pages, and classified, the whole linguistic phenomena of the New Testament. This is not only the most modern of such grammars; it is much the completest. No subject is neglected, and many which have often been forgotten or crowded out for want of space are here treated fully. Thirty pages simply on word formation, five on anacolutha, indicate the extensive scale of the grammar quite as well as the voluminous indices. A select bibliography of "the main works mentioned in the book" has been reduced to about six hundred titles!

The author evidently has aimed rather to record facts and the current grammatical interpretation and illustration of them, than to make original investigations. He uses freely earlier New Testament grammars—especially the Moultons, Winer-Schmiedel, and Blass—comparative grammarians, and the recent grammatical study of the LXX, inscriptions, and papyri. His chapter on orthography, for example, is largely a repetition of Hort, with the new information derived from the papyri and LXX. It is a great tribute to that scholar's judgment that these new discoveries serve only to confirm his conclusions, with very few exceptions (e.g. -*οῖν*, p. 343), while the accuracy of Hort elicits Professor Robertson's special admiration, as he has tested his work "through the maze of details in the MS. evidence concerning the forms." In matters of syntax the author's own arrangement and observation are more in evidence; but even here his purpose is still chiefly to state the constructions used, to classify them, to trace their development in the history of Greek grammar, and to indicate their distribution and frequency in the New Testament and some other Hellenistic writings. In such work brilliant style is impossible; the stylistic merits of Robertson are rather clearness, brevity, and an occasional piquancy of phrase. His whole attitude towards linguistic study is delightfully sane, devoid fortunately of that *a priori* logic of language and that slavery to rules by which grammarians have tried to petrify living speech. This leads him to some very unorthodox views—as the classification of adverbs under declensions, and the renunciation of the so-called conditional relative (pp. 956, 961 f.). Such freedom of thought is most commendable, and especially the self-control with which he submits to triteness and common sense in dealing with the commonplace.

There are certain purposes which such a grammar does not and could not fulfil. It is not for beginners, neither can it easily be read by advanced students. Nor, in spite of its full index, is it always satisfactory for reference, to judge from a few random tests. And even when it actually discusses a given passage, it does not illumine the problems of the translator or the exegete. It merely replies to him, "Yes, there is the phenomenon; there are others like it, and others unlike." That amid the myriad details a few errors of number and spelling should have survived all proof-reading is not surprising, but they are very few and inoffensive; as "Smith" for "Smyth" (p. 290), Appollonius (p. 180), Ὀνισίλοπος (p. 235). The neat and careful printing, the generous page margins, only match the author's painstaking and faithful preparation of the matter.

It is a pity that time was not taken to indicate cross references by pages rather than by chapter and section.

The most readable part of the volume is the Introduction, which is of a size, scope, and thoroughness to make by itself a useful general handbook on the language of the New Testament. The author reviews the study of grammar in general and of New Testament Grammar in particular, and shows how the growth of comparative and historical grammar has revolutionized the science. He also indicates the new material which recent discoveries and investigation have contributed to a knowledge of contemporary Greek. Then quoting fully all varieties of opinion until the present, he undertakes to indicate the place of the Greek of the whole New Testament and of its several authors in the varied developments of the Greek language. Of course it belongs to the *κοινή*, or common world language of the Roman Empire. This at last is agreed upon, and one can bury the ancient quarrels of purist and Hebraist and even the modern exaggerations of Dalman and Deissmann. But concerning the *κοινή* itself much vagueness and contradiction have existed, which Robertson largely clears up. He recognizes that a more fluid relation exists between all stages and grades of Greek language than the words "Attic," "*κοινή*," and "Atticistic" suggest. Greek has always been a living language, and even from the days of Pericles until today it has had both a literary and a vernacular form. Each has had a continuous history and each constantly has affected the other. In the *κοινή* the literary form is illustrated by Polybius, Diodorus, and others who "aimed to write without pedantry and without vulgarism"; the vernacular is now known to us in various grades through the papyri. "The New Testament is written in the popular *κοινή*, with some literary elements, especially in Luke, Paul, Hebrews, and James." The Semitic influences on the New Testament are treated with equal fairness and judicial caution. Unfortunately the very abundance of the quotations, often needlessly repeated, and a certain confusion of arrangement mar the clearness of this whole presentation, while the doubtfulness of traditional theories of authorship for certain books is not sufficiently allowed for.

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